Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——*Luke* xii, 57.

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REVIEW.

FOR THE CHRISTIAN REGISTER.

THE FOUNDATION OF OUR CONFIDENCE IN THE SAVIOUR. *A Sermon preached at the ordination of the* REV. CHARLES C. SEWALL, *as Minister of the First Unitarian Church in Danvers. April* 11, 1827. By ALVAN LAMSON, Minister of the First Church in Dedham. Second edition, pp. 36. 12mo. Boston: Bowles & Dearborn, 72, Washington street.

Mr. LAMSON has for some time past been well known among us as an able writer, and a judicious and powerful advocate of the simple truth, as it is in Jesus, the pure, evangelical doctrines of Unitarianism. His discourse on the "Adaptation of Christianity," was received and read with great interest on its first appearance, and is still classed among those writings which recommend our common faith to the attention and acceptance of the intelligent and thoughtful. The papers contributed by him to the Unitarian Miscellany were among the best in that useful work, distinguished for their clearness, accuracy and strength. The "Essay on the Doctrine of Two Natures in Jesus Christ," is the most satisfactory treatise on this subject that we know of, within so small a compass. It is a complete exposure of the rottenness of one of the fundamental, essential supports of the Trinitarian system.

With this previous knowledge of Mr. Lamson's character and skill as a writer, we took up the present discourse with expectations highly raised, anticipating from its perusal no small portion of instruction and pleasure. We are free to confess that we have not been disappointed. It is no disparagement to his former productions, to say that this is superior to them all. It is a lucid, manly, successful vindication of Unitarianism from the popular charge that "it destroys the value and efficacy of Christ's teaching and cross."

We rejoice to see such *vindications* as this appearing from the press. They are needed. The state of the church demands them. The mode of attack has for some time past been gradually changing. The enemies of Unitarianism, unable to meet and answer the arguments in its support drawn from the plain language of scripture, have had recourse to poisoned weapons and questionable arts. The object now is to render Unitarianism suspected and odious. Unable to prevent the people from embracing what is so clearly the "faith once delivered to the saints," its opponents labor to encumber it with objections, and to drag it down by false and groundless charges. Unitarian truth must be relieved from these unfounded allegations. These charges must be met and answered *singly* and *in detail*. We have writers enough able to accomplish this—and in so good a work they should be willing to come forward, and by their occasional contributions help to disabuse the public, and convince them that these objections are the fabrications of designing men, who are alarmed by the rapid spread of the truth, and who are the more clamorous against it because their time is short. The "American Unitarian Association," offers an admirable channel for publications of the kind just mentioned, and we hope that more individuals will be stimulated to furnish it with useful tracts, both of a doctrinal and practical nature. The discourse before us would have been far more widely circulated, and, of course, far more useful, had it appeared as one of the tracts of the Association. We still hope it will be obtained and re-published by the committee.

Mr. Lamson takes for his text John x. 36. "*Whom the Father hath sanctified and sent into the world.*" We quote his introductory remarks

"The doctrine of the strict unity of the Divine nature, as opposed to all Trinitarian distinctions and refinements, is venerated by its friends, not simply because they think it conformable to truth, to the conclusions of reason, and the uniform strain of revelation; they value and cherish it as peculiarly fitted to extend the triumphs of genuine, practical religion. They believe, that Christianity can never produce its noblest and best fruits, never manifest to the full its sublime and heaven-born energies, while this doctrine remains obscured; and they view, therefore, with deep regret, the dread with which it fills the minds of a large portion of their fellow Christians. This dread is aggravated, if not inspired, by a vague impression, that the hypothesis, which ascribes to Jesus only finite and derived perfections, weakens the ground of our confidence in him. Many, we doubt not, honest minds, regard with distrust, perhaps refuse to weigh, the arguments in favor of Unitarianism, from a sort of indefinite suspicion or belief that the doctrine they are brought to confirm, may be found, at last, to yield only treacherous support; that it is earthly, chilling, and dangerous; that it utterly fails of meeting the wants of the sinner; that it destroys the value and efficacy of Christ's teaching and cross; and thus leaves the guilt-burdened soul a prey to all the terrors and agony of despair.

"Such is one of the popular charges against Unitarianism, and one of those, which are most frequently and strongly urged. It is heard from all parts, and seems to be the weapon, at the present day, most relied on by those who combat our peculiar views of Christianity. It is often, at least, we feel compelled to say, presented less in the form of dispassionate argument, than of an earnest address to the imagination and feelings. It aims not so much to refute our sentiments, as to render them odious. It is adapted to impress the minds of those, who, little accustomed to reason and reflect, are easily wrought upon by a strain of bold and glowing eloquence. But however specious and imposing it may appear, when set off with the heightenings of rhetoric, and uttered in a tone of confident assertion, it vanishes upon the slightest examination. No charge, in fact, could be more destitute of support. It grows out of a total misconception of the foundation of our trust in Jesus. This foundation, we conceive, remains the same on all the several theories, which are adopted concerning his original attributes. We build not on the dignity of his nature, but on the divinity of his mission;—on the fact, that he spoke and acted by divine impulse and authority; in the language of our text, 'the Father sanctified and sent him into the world.'"

"To place this idea in a strong light, to show that the basis, and the only basis, of our confidence in the Saviour, and of the benefits conveyed to us through him, is such as I have described it, I propose to consider severally his instructions, death, and his present agency."

The second head of the discourse is the most interesting and powerful. We regret that our limits compel us to mutilate it. We doubt not that all who read the extracts will be desirous to obtain and peruse the whole discourse.

"II. I now pass to my second general topic, the efficacy of Christ's sufferings. That his death was highly subservient to the object he came into the world to accomplish is doubted by none. It tended, in itself, and especially as followed by his resurrection, to add weight to his instructions, to overcome indifference, to touch the sensibility, and send a healing and quickening influence to the heart. It has, in the opinion of all Christians, an important moral efficacy. It is one of the numerous means, which Christianity employs for bringing the sinner to repentance, forming in him the character God approves, and thus procuring for him pardon and felicity. It operates on man, and, in this view, performs an office of momentous value and importance.

"A further efficacy, it is well known, has been usually contended for, though different views are entertained of its nature. Some of these views may be easily shown to be encumbered with difficulties, or lead to consequences, which compel us to reject them. Thus we cannot hesitate, for one moment, to pronounce the popular notion, that the sufferings of Christ operate on God, by making satisfaction to his justice, and thus disposing or enabling him to feel and extend compassion to his sinning and penitent offspring, as unscriptural, absurd and impious; for it goes to rob the Deity of his unalterable attributes of love and mercy, and convert him into an unfeeling and changeful tyrant, whose indulgence and favor must be purchased with the price of blood. The justice, which is spoken of, and which is supposed to be satisfied by the sufferings of Jesus, is not the justice of a father, not justice in the best and noblest sense of the term, an exalted and godlike quality, which distinguishes between the penitent and impenitent, which chastens that it may reform sin, which makes use of gentle invitations of love, and soft whispers of hope, which resorts to severity only when milder methods have been exhausted, and employs no more of it than is needed to accomplish the ends of benevolence by bringing the wanderer back to God, to virtue and to happiness. No: It is narrow, vindictive justice; arbitrary will, justice viewed not so much the property of the best, as of the most despotic natures; not so much the quality of a moral agent, as a sort of abstract phantom, having feelings, views and interests of its own, jealous of its dignity, and suspicious of insult, rigorous, implacable, revengeful; demanding a full equivalent of suffering for every offence. Justice of the former kind, moral justice, which is the only justice we can without impiety ascribe to the Deity, includes compassion as part of itself. It does not exact of the reformed transgressor the punishment, which is due only to hardened and persevering iniquity. It shudders at the idea of inflicting on the penitent the same chastisement, which is inflicted on the careless and obdurate. It delights in mercy still more than in judgment. Its favorite work and object, in fact, are to inspire in the offender sorrow and regret for having offended; to encourage his repentance, and urge him to perfect it; to watch over and cherish within him all good affections; finally, to enrich his soul with genuine, exalted and heavenly virtue as the source of all true peace and happiness. To withhold compassion from a penitent, and therefore deserving object, is wholly foreign from its nature, argues a spirit of severity, and partakes of a character of substantial injustice. We cannot ascribe such a spirit and character to God without blotting out his venerable perfections, effacing his divinity, divesting him not merely of the affections of a Father, but of all the attributes of a moral being."

"The notion that Christ's sufferings were intended to satisfy divine justice, though not yet abandoned, is not, perhaps, as prevalent now, as it has been in some former times. A more modern theory is, that the sacrifice of an exalted victim, though not viewed in the light of a satisfaction, and not designed to operate on God, was necessary to display his hatred of iniquity, and maintain the respect due to his laws; that to pardon sin without it would produce contempt for his justice, and thus defeat the ends of moral government. This mode of viewing the subject appears equally erroneous with that just noticed. It drops, to be sure, some of the more odious features of the old system; it partakes a little more of the vague and mystical; its absurdity is not quite as palpable, but it is equally repugnant to reason and to the uniform sense of the sacred writings.

"How God manifests his love of justice and abhorrence of sin, by inflicting on a deserving object the sufferings due only to the undeserving, or, for it resolves itself into this at last, by punishing the innocent to let the guilty escape, is more than we are able to comprehend. The very reverse of this would seem to follow. The spectacle of a sinless being stretched on the cross to expiate the crimes of the wicked, or prepare the way for their forgiveness, far from inspiring a reverence for God's moral attributes, is, according to our view, fitted effectually to weaken or destroy it. It would furnish as strong an argument of his injustice and cruelty as could possibly be offered to our minds. The greatness of our Lord's sufferings, voluntarily met to redeem us from the dominion and punishment of sin, should certainly cause us to reflect on the bitter and tremendous consequences of persevering in it. So much would not have been undergone to avert from us any trifling evil. But when we are told, that those sufferings, instead of being viewed as a sacrifice made in the cause of virtue and humanity, are to be regarded as an exhibition designed to illustrate God's supreme regard for justice, and without which he would have been compelled, in order to secure the ends of his government, to punish sin to the utmost, though wept over and forsaken, we are amazed at the extraordinary suggestion; and are tempted to ask, what sort of justice is that, a fear of which must be inspired by the shedding of such precious blood? And what sort of government that, which rests on such justice as its basis? Surely it is not a government, which would be permitted to stand on earth for an hour.

"We cannot, therefore, admit the hypothesis, that the sufferings of Christ were intended to display God's justice, or be a substitute for the never-ending punishment, which, we are told, he must have inflicted without it, alike on the penitent and impenitent. It is not needed to secure the honor of his laws, and, if it were needed for this purpose, it utterly fails of accomplishing it. The honor of God's laws is sufficiently provided for, we conceive, by the assurance, that we must repent and submit to his will and commands, as the only condition of pardon; and if we persist in impenitence, we shall in no wise go unpunished. We do not see what consideration could be better fitted to inspire respect for those laws. Obey and live, disobey and perish; repent and be forgiven, continue impenitent and suffer, is language, which must affect our hearts, if any language can. Those who remain deaf to such language, would hardly, we think, be deterred from sin and won to goodness by the spectacle of a substitute doomed to undergo chastisement in their stead.

"Suppose that an earthly monarch should make proclamation to his rebellious subjects of a remote province to the following effect. I am long-suffering and gracious, and not willing that ye should perish in your rebellion; I therefore sent among you one, who partook of my own greatness, and was the heir of my throne, to persuade you to submit and resume your allegiance. But though merciful, my love of justice and desire to maintain the authority of my laws rendered it impossible for me to pardon you simply upon repentance and a return to duty; I therefore permitted you to take my messenger, who was my son and equal, and, in your blindness and malice, to bring him before your tribunal, and after a disorderly trial, during which no crime or fault was proved against him, to drag him to the place of execution, and there put him to death in the manner in which ye were wont to put to death the vilest malefactors. By this transaction my firm regard for justice is made manifest, the honor of my laws is rendered safe, and I am now authorized to exercise my prerogative of pardon towards such of you as repent and become in future my dutiful subjects.—This communication, we believe, would be received with one uniform feeling of contempt, disgust and horror. We are sure it would be for nothing so ill fitted as to inspire reverence for its author, or respect for his administration and laws. Yet such is precisely the language, in which the hypothesis alluded to supposes God to address his creatures."

RELIGIOUS INTELLIGENCE.

CHRISTIAN DENOMINATION

IN THE UNITED STATES.

[Concluded from page 97.]

New York, January 30th, 1827.

MR. SMALLFIELD,

About the same time we commenced our operations in New-England, others enlisted in the same cause in the Southern and Western States, at that time wholly unknown to each other. In the southern states they separated principally from the Methodists, and in the Western from the Presbyterians. These bodies, however, shortly become acquainted with each other, and have long since been considered as forming one extensive denomination of Christians, and have co-operated together in promoting the general cause of truth and piety.

From the rapid increase of our numbers and extent of the body, it was soon found necessary, in order to maintain a friendly intercourse, to cultivate mutual friendship, and to bring into active operation the mutual energies of the whole body in support and promotion of the general cause, to form associations of churches and ministers, called by us conferences. These conferences, however, have no prerogative over the independency of the churches. The plan which has been adopted in forming conferences is the following: that the ministers and churches, which are represented by delegation, form themselves into one conference, or more, as may be convenient in each state. Hence the origin of what we call State conferences, and all these were to form one by delegation, denominated the United States General Christian Conference, this conference to meet as often as shall be deemed expedient. It has always met every year since its formation, save in one instance. No delegate, however, as yet, has met with us from the Western States. It is expected they will be represented at the sitting of the next conference. We have an account, through the medium of our periodical works, of the following number of conferences, which have been formed in the different states. One in the state of Maine; one in New Hampshire; one in Vermont; one in Massachusetts; one in Rhode Island and Connecticut; two in New York and New Jersey; one in Pennsylvania; one in Virginia; one in North Carolina; three in Kentucky; one in Tennessee; one in Alabama; four in Ohio; one in Indiana; one in Illinois; one in Missouri; and one other which has recently been formed in one of the Western States.

It would be difficult to determine correctly the extent of our numbers. In looking over the minutes of the several conferences, I perceive they give an aggregate of about five hundred ministers. The number of churches belonging to several of the conferences is not given; but the whole number is generally estimated to be from seven hundred to a thousand. The most probable estimate gives fifty thousand communicants, and about two hundred thousand, including the congregations who wait upon our ministry, who have embraced the principles and doctrine inculcated in the christian denomination. It will be seen that this estimate of our probable number is much larger than that given by Mr. Potter in his letter. It has been ascertained that our body is much more extensive than it was supposed to be at the time he wrote. Besides, our increase since then has been very considerable.

We have now established among us three periodical works, published monthly, in a pamphlet form, similar to the Christian Reformer. The oldest is the Christian Herald, published by R. Foster, Portsmouth, N. H. This work was first published by the Rev. Elias Smith, in the form of a newspaper, and is said to be the first religious newspaper published in the world. The second is the Gospel Luminary, conducted by the Rev. Mr. Millard, of West Bloomfield, in the state of New York, for the two Conferences in that state. The third is the Christian Messenger, a work recently commenced under the direction of the Rev. Barton W. Stone, Georgetown, Ky. The Rev. Mr. Potter's paper was discontinued at the close of the first year.

We have no public seminary, or theological school under our direction. Those ministers who have received a classical education in the denomination, have been educated privately, or at some of the public colleges under the direction of the different sectarian denominations. Many of our ministers have only a common English education, and some others have educated themselves. We make no boast of a learned ministry. We say with the eminent Robinson, "*Let him who understands the Gospel, teach it.*"

As it respects doctrine, it is granted, when the Christian denomination first began to organize societies, there was a great diversity of sentiments and opinions among us; for some were educated Baptists, some Methodists, and others Presbyterians, each party bringing along with them the prejudices of education. In New England, as we separated from the Calvinistic Baptists, a few of the first churches were established upon the principles of close communion; but this was soon abandoned as unscriptural. In the Western states, as they separated from the Presbyterians, they were at first Pedobaptists, but in a few years they all became Baptists and were baptized. At first we were all nominally Trinitarians, having been educated in that doctrine. The doctrine, however, was soon canvassed, brought to the test of revelation, and universally rejected as unscriptural and anti-christian, with all its concomitant doctrines.

From these few remarks, it will be seen that we were united at first only in the great principles of Christian liberty, taking the scriptures of truth as our only rule of faith and practice, with a firm determination to go where this *lamp to our feet, and light to our path* should lead us. Having shaken off the trammels of human formularies, and freed ourselves of the frowns of a disaffected hierarchy, we were now prepared to read the scriptures with a mind free from bias and prejudice. We accordingly searched the divine record with serious and prayerful attention. It was made a topic of conversation in our private circles. Many points were discussed in our periodicals, and, in various ways, such an interest was excited among us to know what was, and what was not taught in the New Testament, that we read it over again and again, till we made ourselves completely masters of the letter, and were able by this means to show that many things, held quite sacred by the different sects around us, both as it relates to doctrine and practice, were unauthorised by scripture. For instance, when a Trinitarian attacked us, and began to talk about three persons in the Godhead, he was immediately requested to show the chapter and verse where the doctrine of three persons in one God, was taught; and when he evaded our request by asserting the holy and ever blessed Trinity was a profound mystery, he was requested to show in what part of the Bible the Trinity was called a mystery, and as he could not do this, he was then told the doctrine of the Trinity was not a mystery, but a riddle, a contradiction, an absurdity, a doctrine no where taught in the bible. In this way our most unlearned ministers were able to put down and confound at once their most learned opponents.

By searching the divine record and explaining it in a connected sense, we very shortly arrived at about the same conclusions as it respects the true doctrine of the gospel; so that at present there is quite a uniformity of sentiment among us. We understand the true doctrine of the gospel to be included in the following short summary:

1. That there is one living and true God, the Father almighty, who is unoriginated, independent, and eternal, the creator and supporter of all worlds; and that this God is one spiritual intelligence, one infinite mind, ever the same, never varying. 2. That this God is the moral governor of the world, the absolute source of all the blessings of nature, providence and grace; in whose infinite wisdom, goodness, mercy, benevolence, and love has originated all the moral dispensations to man. 3. That all men in every age, country, and grade of society, sin and come short of the glory of God, consequently fall under the curse of the law. 4. That Jesus of Nazareth is the Son of God, the promised Messiah, and Saviour of the world; the Mediator between God and men, by whom God has revealed his will to mankind, and by whose death and resurrection the new covenant has been confirmed and ratified, by whose instrumentality God is still carrying on his benevolent purposes towards the human family, who also is appointed of God to raise the dead and judge the world at the last day. 5. That the Holy Spirit is the power and energy of God; that holy influence of God, by whose agency in the use of means the wicked are regenerated, converted, and recovered to a virtuous and holy life; sanctified and made meet for the inheritance of the saints in light; and that by the same Spirit, the saints, in the use of means, are comforted, strengthened, and led in the path of duty. 6. The death and resurrection of Jesus Christ. 7. The free forgiveness of sins on the ground of the rich unpurchased mercy of God, which has been revealed in Christ and confirmed by his death, so that this mercy and forgiveness comes to us through the labors, sufferings, and blood of our blessed Lord. 8. The necessity of repentance towards God. 9. Faith towards our Lord Jesus Christ. 10. The absolute necessity of holiness of heart and rectitude of life, to enjoy the favor and approbation of God. 11. The doctrine of a future state of immortality. 12. The doctrine of a righteous retribution, when God will render to every man according to the deeds done in the body.

All these great and important truths we fully believe are taught in the New Testament, and we all agree that they include the first principles of Christianity. In some smaller points, there is a difference of opinion among us. Some believe in the personal pre-existence of our Lord, and others reject that doctrine; all believe in the doctrine of his miraculous conception. Some believe the suffering of the finally impenitent will terminate in their utter destruction; the great majority consider the scriptures leave them in a suffering condition; none profess

the doctrine of final restitution to holiness and happiness. We find no such doctrine revealed in the scriptures; and as we take revelation to be the rule of our faith, on this ground it is wholly indefensible. We consider the doctrine resting wholly upon inferences and deductions, which are no proof, no revelation. In this country nearly all the Universalists have renounced this doctrine. They now deny the doctrine of a future retribution altogether, and maintain, that all who die impenitent will be raised from the dead morally holy and pure, and consequently must be happy. This is the inference they draw from the benevolence of the Deity. It requires, however, but little discernment to see that this doctrine strips Christianity of its chief motives to a holy and virtuous life.

It will be seen by this short statement of our faith, that we are strictly Unitarian in our sentiments. We, however, choose to be known by the name of Christian, to the exclusion of all other names not found in the scriptures, this being the most significant appellation of the followers of Christ, and, agreeable to our views, given by divine appointment. It will be here proper to state, that our mode of preaching and applying these doctrines is very different from that body of Christians usually denominated Unitarians. We are Evangelical Unitarians in preaching and applying the Unitarian doctrine; and are frequently denominated the Evangelical Unitarians, to distinguish us from the Unitarians in this country and in England. It is this mode of preaching and applying the Unitarian doctrine, which has crowned our labors with such a rich harvest; it is this which has given us access to the common people, who constitute the greatest part of our churches and congregations; it is this through the medium of which we hope to prove a blessing to the world; and it is this which constitutes us the pride and glory of Unitarianism.

Like all other new denominations, we have had to encounter much powerful opposition, endure many hard struggles, and bear the burden and heat of the day; in the midst of a complication of reproaches from older and more popular sects, our labors have been abundant, and our exertions unwearied; we have fought the good fight of faith, and hope to lay hold on eternal life. Many of our preachers have been young men, who in the morning of life have renounced all for Christ's sake, who have gone forth in the strength and ardor of youth, preaching the unsearchable riches of Christ to a perishing world, and having food and raiment, have been content therewith. *The wilderness has budded and blossomed as the rose, the desert has rejoiced, and the solitary places been glad for them.* The power and glory of God has been revealed, and the light of a pure, spiritual, and rational religion is diffusing itself through the new world. Primitive Christinity is stripping off the meritricious ornaments with which she had been clad in the dark ages, and rising in all her beauty, glory, and excellency. Many of her mistaken sons are coming forth to the light, beholding new charms and graces in the mother of us all.

The prospects of the Christian denomination are more encouraging than at any former period. During the last year we have been favored with many precious revivals of religion, and many new churches have been planted. Report brings cheering intelligence from the Western States. In those parts the success of a free gospel has exceeded most sanguine expectations. It is stated by Mr.———, who has been travelling under the direction of the American Unitarian Association in the Western States, to collect information respecting the moral and religious state of that part of our country, that the Christian denomination are the most pious, intelligent, and increasing body of people in the Western States. The same account is given by the Rev. Mr. Badger who has recently visited those parts under the direction of the Western Conference in this State. We regard ourselves as feeble instruments in the hands of Him who ruleth over all, in the accomplishment of these mighty acts which God has wrought by us. To Him be all the glory and praise for ever and ever.

In closing this account of the rise, progress, character, numbers, faith, and prospects of the Christian denomination, I will once more observe, that I am authorized to state the Conference exceedingly regret that this correspondence has been delayed to this late period; some of the circumstances of delay, however, have been beyond their control. It is hoped in future we shall be able to continue the correspondence regularly. You will be so good as to answer this communication soon after the sitting of your General Assembly in April next, so that your communication may be in time to be laid before the United States General Christian Conference to be holden the first day of September next.

With every sentiment of gratitude and esteem, I subscribe myself your brother and friend, SIMON CLOUGH.

Mr. GEORGE SMALLFIELD.

DEDICATION. The dedication of the meeting-house in the upper part of Kennebunk, on Wednesday, the 13th inst. was an exhibition of singular harmony and good feeling between three different denominations of professing Christians, Methodists, Baptists and Congregationalists. This circumstance, it may be hoped, is a prelude to a more peaceful and less rancorous age in Christendom; to an age when the professed followers of the Lamb, among the different sects, shall not exert all their ingenuity of invention to find out points of disagreement, but shall set themselves to work to find the several points in which they can agree. The church thus consecrated, was declared by the speaker, not to be for the exclusive purpose of any one sect, but free for the use of "all who call upon the name of the Lord in sincerity."

Kennebunk Gazette.

CHRISTIAN REGISTER.

BOSTON, SATURDAY, JUNE 30, 1827.

Sabbath violations. If the hourly stage-coaches, which run between this city and the neighbouring towns and villages on week days, were to commence running on the sabbath, there can be no doubt that the public voice would be strongly raised against it, and that such a deviation from the orderly habits and usages of our city would not be tolerated. But we can perceive no difference in the moral wrong, between this and the running of the steam-boat on the sabbath. The only difference is, that the latter is a less exposed and less public violation of the decencies and duties of the day. And this very circumstance renders the evil the greater; since many, who would not think of riding for pleasure on the sabbath, may be tempted to take a trip to Nahant, by the circumstance that, on board the boat, they are not exposed to the reproachful gaze of any who are not as guilty as themselves.

If all our citizens were so situated as to see the whole movements in relation to the boat, on the sabbath, or if it were to start from a more public and exposed situation, we cannot believe that there would be the same apathy in relation to it which now seems to exist.

We cannot but feel that the proprietor of the boat, by the tendency which the present state of things has to break down a salutary respect for the sabbath, is inflicting on our community an injury, to whose continuance, did he view it in its true light, neither his feelings nor his principles would allow him one moment longer to consent.

The Social System.—The celebrated Robert Owen, the founder of a new establishment in the West, at a place called New Harmony, has lately left the establishment, on a journey to Europe. The original plan, which was the owning of property in common, seems to be, for the present abandoned at New Harmony. The community established there, has divided into several companies, who have settled themselves on different parts of what is called the New Harmony estate. Mr. Owen, on leaving there made an Address, on the last Sabbath of May, in which, among other counsels, he advised them to give unremitting attention to the subject of the education of their children. The concluding paragraph of his address, which relates principally to the subject of education, makes allusion also to the property of the establishment, and to the separate property of Mr. Owen. We do not recollect to have seen it stated in what manner the deeds of the property are made, or who are, since the purchase, its legal proprietors. The income is named as at the disposal of the communities, but the land seems to have been paid for by Mr. Owen, and he speaks of other property which he possesses in his own right, or of whose income he has the disposal. We subjoin the closing paragraph, of his Address.

"With regard to the schools, it is my desire, that all your children should be educated in the best manner, and at the least expense to you; I wish to add, without any expense to you; this would be the most gratifying event, that could now occur to my feelings; but having expended a large capital, in putting you in your present independent condition, having paid for the whole of the real and personal property, that I purchased since I came to this country, and having discharged every other debt, I do not yet know, whether my remaining income will enable me, with the prudence, which is peculiarly necessary in my situation, to undertake to feed, clothe and educate all your children without cost, or without such aid from your surplus produce, as you can spare without inconvenience to yourselves. Relying, however, upon the faithful stewardship of the parties in whose hands the remaining property, which I possess here, has been entrusted, I shall appropriate three thousand dollars this year towards defraying the expenses of this all-important object, the general direction of which I leave to Mr. Dorsey, the late Treasurer of the Miami University, in whose steadiness, integrity, ability and disinterested devotion to the cause, I have full confidence.

I have also good reason to expect, that you will make such addition, as you can afford, to this fund; for some of you have already informed me, of your intention to contribute liberally, according to your means. When I return, I hope to find you prosperous, and in Harmony together."

Objections to Unitarian Christianity considered.—This is an admirable tract, written by Dr. Channing, and published some years ago. Thousands of it were sold at its first appearance, but at the present time it is not so generally known and so widely circulated as it ought to be. It exposes, briefly, the falseness of the vulgar charges against Unitarians. 1. That it denies the divinity or divine authority of Christ. 2. That it takes from the sinner the only ground of hope. 3. That it teaches that men are to be saved by works and not by grace. 4. That it inculcates morality alone. 5. That it does not produce real seriousness and piety. 6. That it leads to a rejection of revelation.

This tract, containing eighteen pages, can now be obtained at the low price of one dollar a hundred. We know of no way by which an individual could render valuable service to the cause of truth and righteousness, at a smaller expense, than by purchasing and distributing a hundred of these tracts. Ministers and laymen in the country, especially, might do good by circulating it. This tract may be obtained at the office of the Christian Register.

It has been currently reported, in the newspapers, that an eminent physician of this city lately refused, within certain hours on Sunday, to visit a patient who was taken suddenly ill, and whose case required immediate attention. It was stated that the physician sent word by his servant, to the person who called, that his rule was, not to leave his study on Sunday, to attend to any professional duty, till after *four* o'clock. A writer in the Daily Advertiser of Thursday, in reply to the statements, says:

"These publications are founded entirely in *mistake*. The gentleman alluded to did not know that he had been sent for, until some days after the event happened. He had given no such orders to his household as are supposed. He visits on Sundays as on other days; and within the same hour in which he is believed, unfeelingly, to have refused his attendance, he did visit patients; and was so little in tone with the published reports of him, that he did perform a surgical operation, and labored assiduously in his vocation nearly the whole of that day, excepting the time during which he attended public worship.

In relation to reports, that some physicians had entered into combinations not to visit patients applying to them on *Sunday, except within particular hours*, this writer remarks—

These reports appear to have taken their rise, partly from proceedings of physicians in Connecticut, and partly from resolutions proposed to the Medical Association of Boston, at a recent meeting. With the proceedings in Connecticut we have no concern. As to the resolutions, they were founded in this: In the business of physicians there are two kinds of practice; one, requiring continual, unremitting attention; another, which includes surgical operations, vaccinating, and consulting on chronic cases,—and some others, which may be attended to sooner, or later, according to circumstances. It was, formerly, common *to prefer Sundays*, to attend to the latter description of busines; and, consequently, to do more businesss, on that day, than on any other. The effect was, that physicians were rarely seen in a place of public worship. Of late, many physicians have abandoned the habit of doing such business on Sunday, as might as well be done on another day. It was very properly thought, that it might be agreed among all physicians to adopt this course. Accordingly a resolution was framed and sent to the medical meeting, expressing *this sentiment* as to business to be done on the Sabbath; *but nothing was therein said, as to visiting, or not visiting patients, on that day.* The sole object was to encourage the *preference* of some other day to Sunday, (which is set apart by all other orders of men, as a day of *rest*,) for the performance of services which may as well be done on an *earlier* day.

The following remarks, from the same writer are worthy of being repeated. We quote them the more cheerfully, because, in the attempts which some are making, to resist the tendency to an overstrained and superstitious regard for the sabbath, we think we can perceive a growing laxity of sentiment respecting any observance of it, except such as may accord with the convenience of the individual.

Whoever is disposed to render honor where honor is due, will admit that physicians have proved themselves, both in Europe and America, to be the true and faithful friends of science and philanthropy; and that they have contributed their full proportion to the intellectual, physical, and moral improvement of mankind. If there be those among them who sincerely profess a reverence for the principles which constitute the sanction of morality, and if they do express that reverence in due season, and in accustomed forms, are they, therefore, less worthy of professional confidence? On the contrary, it may be affirmed, that such serious impressions are the best guarantee, that duties, on which the happiness of families, and even the continuance of life, depend, will be conscientiously and promptly performed.

Theatres. The St. Louis's Inquirer states, with most apparent satisfaction, that the New Orleans theatrical company will spend the summer in St. Louis. We select the following remarks from that paper in allusion to the subject. "Pleasing as is this prospect, we look to it, not barely as a source of amusement, but, next to the pulpit, as one of the best correctives of public morals, and as furnishing the strongest evidence of the rapid progress our city is making, in wealth, population and a taste for intellectual improvement."

Theatres were, no doubt, originally designed as aids and supporters of the cause of good morals, and in their best state were probably powerful instruments of good. Conducted, however, as they are at the present day, it is a little amusing to hear them named in connexion with the pulpit, especially in the corrupt city of New-Orleans. If however there is any sympton of a regeneration of theatrical taste, and improvement of the character of theatrical exhibitions we will be the last to discourage it.

British & Foreign Bible Society. The only notice of the late Anniversary of this Society which we have yet met with, simply states that a good deal of confusion was created at the meeting in consequence of the Rev. Mr. Irving's vehemently insisting on the committee's acknowledging their misconduct respecting the Apocrypha. His motion was negatived.

Anglo-Canadian Church. There are in the two Canadas sixty-one clergymen, forty nine of whom are missionaries of the Society for the Propagation of the Gospel; either sent out to be placed at the disposal of the Bishop, or appointed to the charge of congregations whose necessities he had represented, or else adopted by his recomendation and ordained upon the spot. There is one visiting missionary for the whole diocese, whose duty it is to make circuits among the inhabitants who are most unprovided, and to afford them the occasional benefit of the word and ordinances of God. *Christian Sentinel.*

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

DEDICATION AND ORDINATION.

On Wednesday last, the new and beautiful church, erected by the First Unitarian Congregational Society in Dunstable, N. H. was dedicated to the service of the One only living and true God—and, at the same time, the Rev. Nathaniel Gage was ordained as Pastor. The order of the exercises on the occasion was as follows:

1. Chant, by the choir.
2. Introductory prayer and reading of the Scriptures, by Rev. Mr. Pierpont, of Boston.
3. Original hymn, written by a member of the society.
4. Dedicatory prayer, by the Rev. Mr. Allen, of Chelmsford.
5. Anthem.
6. Sermon, by Rev. Mr. Gannett, of Boston.
7. Ordaining prayer, by Rev. Mr. Allen, of Bolton.
8. Anthem.
9. Charge, by Rev. Dr. Parker, of Portsmouth, N. H.
10. Right hand of fellowship, by Rev. Mr. Young, of Boston.
11. Address to the Society, by Rev. Mr. Francis, of Watertown.
12. Concluding prayer, by Rev. Mr. Robinson, of Groton.
13. Hymn.
14. Benediction, by the Pastor ordained

The Sermon was from 1 Tim. i. 15. *This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners.* Mr. Gannett commenced by remarking that it is a common charge against Unitarian Christianity, that it does not regard and address man as a sinner; that it has little or nothing to say about sin and salvation; that it is not adapted to man as an erring and disobedient creature. He would speak in unequivocal, but not unchristian terms, of the utter falsity and groundlessness of this objection. He believed, he felt, he knew it to be unfair and untrue. In his mind, Unitarianism was identified with Christianity. The great purpose of the gospel, the sole design of the mission of Christ, was the salvation of sinners; their deliverance from the power and bondage of iniquity.—Unitarianism has the same end in view. It *meets the wants of the sinner.* It is eminently adapted to sanctify and to save him. It recognizes his wants, and announces the way by which they may be supplied.

I. The first want of the sinner is a knowledge of the nature, existence and character of sin. This, Unitarianism acknowledges and declares. It teaches plainly the doctrine of human depravity. It does not assert this depravity to be *innate* or *total*. But it does regard and address man continually as a sinner. It declares distinctly its nature and character. It views it as a *personal* affair, in which the sinner himself is alone implicated, and for which he *alone* is accountable. It views the turpitude of sin as the more aggravated and heinous, as being committed against a being of infinite goodness and purity. II. The second want of a sinner, is a knowledge of the fact, that escape and deliverance from sin are practicable. He needs the doctrine of *salvation*. This too Unitarianism announces in plain, unequivocal language. III. The third want of the sinner is a knowledge of the *means* of salvation.—Unitarian Christianity refers their origin and existence entirely to the free grace, the unmerited, unpurchased, mercy of God, as revealed by Jesus Christ. It abjures all claims to salvation on the ground of human merit; but declares that it must be sought for in the way of God's appointment, by faith, repentance and holy obedience. IV. The sinner needs, in the last place, instructions concerning his future course, and motives sufficient to urge him to constancy and perseverance in a godly and righteous cause. Unitarianism is full of exhortations, encouragements and warnings. The necessity of unwearied diligence and unceasing improvement, the pleasures of holiness, the profitableness of godliness, the awards of eternity, it declares in the spirit of deep conviction, in the language of soberness and truth.

From this meagre skeleton of the discourse it may be seen that the topics were serious and interesting. It was written with great strength, and delivered with an earnest and feeling eloquence. We hope to see it issue from the press.

The singing, by the Parish Choir, under the direction of Col. Newell, of this city, was simple, solemn and appropriate.

It was a happy day for this young but flourishing society of Unitarian Christians. The object of their anxious wishes and fervent prayers, and persevering exertions was at last attained. They had succeeded in rearing a beautiful temple, and now dedicated it to the worship of the ONE only living and true God, the God and Father of our Lord Jesus Christ. They had received among them the pastor of their choice. Many had come from a distance, and many from the vicinity to express their Christian sympathy; to congratulate them on the transactions and prospects of the occasion; to honor their perseverance; to rejoice in their growth and prosperity.

We, too, rejoice at the rapid increase and prosperous condition of this society of Unitarian believers; and we expect to see many others soon spring up in New Hampshire. We rely with confidence on the intelligence and good sense of the people of that State. Already have pure, simple, intelligible views of Christianity gained a firm footing among them. Thousands will embrace them as soon as they hear them announced. The fields are already white to the harvest. Nothing is wanted but faithful, earnest, devoted labourers to gather it in to the garner of the Lord.

The architecture of the new church is in a style of beautiful and chaste simplicity. The exterior presents a front of 48 feet, with a range of six doric columns. The length of the church is 80 feet. Standing on a gentle elevation, and nearly surrounded by the ancient oaks of the forest, its appearance is solemn and imposing.

The manufacturing village of Nashua, in which the church is situated, is one of the most flourishing places in New Hampshire. Standing at the junction of the Nashua and the Merrimack, it offers great facilities to manufacturing enterprise. Already two very large buildings for the manufacture of cotton fabrics, and two for woollens are erected, and others will probably ere long be established.

FOR THE CHRISTIAN REGISTER.

CHRISTIAN ENTERPRIZE.

A religious spirit in a community is marked by scarce any thing more, than by *Religious Enterprize;* by which is meant, associations and active exertions, for the promotion of religious objects. Whenever the attention of people to religion is confined to the ordinary and stated times of engaging in its services, and no attempt is made to increase or vary them, and religion is banished from the conversation of the social circle and the busy resort; whatever external respect is paid to its institutions and ordinances, there will be found a deadly coldness in the spirit and affections towards it; and in just that proportion, will all proposals of projects, for the extension of its truth or power, be declined with indifference.

The awakening of its holy influences in the mind, brings into new light the evil passions within, and the vices and misery without; they are no longer regarded with insensibility; but an intense interest is excited for the fate of the immortal soul, now perceived to be more precious than all the objects of the world: and at the same time, that the arduous struggle with sin, now encountered and felt, prompts the desire of all the aid and encouragement which can be derived, from association with other pious minds; the most lively sympathies are aroused for the wanderers, still thronging the paths of darkness and depravity, through the world, and opportunities ares ought with avidity, for efforts in their relief and conversion.

There are various modes in which this spirit of religious enterprize finds a vent:—it has shewn itself in prayer and conference meetings, in those revolutions of sentiment and character, known by the term revivals; in augmentation of communicants, in charitable institutions, in bible, and missionary, and tract societies, in Sunday Schools, and in the foundation of seminaries, or agencies, for the propagation of peculiar tenets. In many of these expressions of religion, zeal has, doubtless, sometimes gone beyond prudence, and exhibited indiscretions, which have merited censure, and caused disgust; and occasion has been given to those who regarded them with unfriendly eyes, or with superficial view, to condemn them altogether, as fanatical or ostentatious; and they have been induced, by their aversion to them, to recede much farther into the cold region of religious indifference, than their own consciences would have permitted them to do, without so plausible an apology.

It is believed, that better feelings are now beginning to pervade the community: it is perceived that many of these religious enterprizes are, in a high degree, salutary; and that even the most objectionable, are more often to be ascribed to genuine religious feeling, and attended with beneficial effects, than had been heretofore thought; and while, on the one hand, the leading actors in these scenes have seen the necessity of restraining them from improprieties and extravagances; on the other, as religious spirit is more awakened and diffused, among those who objected to them, a proportional desire is manifested to tread in the same path, and engage in similar services.

It is impossible to resist the inference, that religious character is necessarily productive of these exhibitions of it; and as we value the religion of the gospel, and believe in its converting and purifying influences, and its capacity of producing the highest state of happiness, present, and future, to man; we must ardently desire to see, among liberal Christians, as well as others, a discreet, but zealous, and energetic support of plans and institutions for the promotion of pure religion, not only in their own minds, but in the society around them; in the rising generation, and among the benighted idolaters of distant regions. The objections to such a course of action, which have been made by those who have declined it, are extremely futile, and are daily vanishing before the

increase of knowledge of, and sensibility to, the subject.

This religious enterprize is urged upon us as a class of Christians, by considerations of great moment. Proceeding, as it must do, from the rise of religious spirit in our minds, it will react on that spirit with salutary power: when the head and the hands are engaged in pursuits of Christian beneficence and instruction, the heart cannot remain unaffected by their progress and success; and, perhaps, no means could be devised, more efficacious in maintaining the warmth of religious affection in the mind, than the animating influence of religious action; an influence, which, it is presumed, the most confident among us, will not assert that he does not need. It will diffuse among us an affectionate sympathy, not only with our brethren and friends, to whom we shall be attracted by a perception of congenial feeling, indicated by desire of common pursuit, but also with others beyond that pale, from whom, we had thought, we stood at an immeasurable distance of Christian sentiment, and whose religious friendship, thus obtained, will be a valuable acquisition: it will tend to augment our happiness, by filling those moments of melancholy vacuity, which hang more or less on the hands of every one, with interesting occupation, never followed by regret, but which retrospection approves; it will best vindicate the character of our sentiments in religion, by shewing that they are practically operative in their effect, and remove the opprobium, that they are inert and powerles; and it will make the thoughtless and irreligious pause, in their career of scepticism and vice, when they behold the beneficent fruits of pure religion, and attract their attention to the source from whence such kind affections flow.

Let it no longer be our reproach, that while the philanthropist can draw his thousands from the wealth of benevolence, for the relief of distress, and tens of thousands are poured by patriotism into the coffers of the politician, for national celebrations and monuments; while genius reaps a harvest from the field of taste, and literature is splendidly endowed by opulence; that liberal Christianity will not yield to the pious the smallest pittances for the diffusion of pure religion; and where a belief is professed in tenets, eulogized as the most rational and elevated, religious enterprize cannot be found, to erect those institutions, which shall carry them to the knowledge, the affections, and the lives of men. B.

SUMMARY.

From England. The Ship Candace, which left Liverpool on the 20th of Mry, arrived at this port on Wednesday. She brought us papers.

The following items are learned from the papers by previous arrivals.

London papers to the 15th ult. one day later, have been received in New- York.

The House of Commons, on the evening of the 14th, resolved itself into a Committee of Supply, and, after rating several items, took up the proposition to grant 50,000*l.* to indemnify the proprietors of slaves in the United States, under the treaty of Ghent. A pretty warm debate ensued between Mr. Hume and Mr. Canning. Mr. Hume wished for the particulars of the claims.—Mr. Canning replied, that after the judgment had been made, and a decision come to, such a course was not possible; and the only effect it was likely to produce would be, to raise ill blood in America. The grant was agreed to.

The question for granting 50,000*l.* for improving the water communication from Montreal and the other parts of Canada, met with opposition from Mr. Hume, but was finally acceded to.

His Majesty is still resident at St. James's Palace. Report says that the King displays much warmth when conversing on the dictating conduct of the seceding ministers, in refusing to act under Mr. Canning, whom they formerly pressed into Royal Councils rather contrary to his Majesty's wishes. The Duke of Wellington's resignation is believed to be particularly animadverted on.

It is hinted in London morning paper that a clue to the real author of Junius has been discovered in the archives at Stowe.

Preparations are making for the establishment of a Catholic Chapel at the University of Cambridge, and we understand a priest has already been appointed to officiate there.

Lond. Morn. Chron.

The King of France has granted a pension of 3,000 francs to the widow of the celebrated La Place.

Bremen papers of the 4th inst. contains an article dated Silesia, April 16, which speaks of "an important event," namely, "The changes which the inhabitants of twelve villages in Silesia, with the co-operation of their clergy, have proposed to make in their (Catholic) form of worship. The Bishop of Breslaw has applied to Berlin on this subject. Privy counsellor Schmedding, a Catholic, who directs the affairs of the Catholic church in Berlin, has gone to Silesia to inquire into the matter on the spot. This, however, instead of setting the business at rest, only made the inhabitants of the villages in question, more firm in their adherence to the changes they had made, who applied directly to the King, petitioning him to sanction the changes they proposed, which included the abolition of the celibacy of the clergy, permission to read the bible, the singing of German hymns, and the reading of the Mass in the German language. To this the king replied, "That as they did not belong to the Protestant Church, but were Catholics, he could not do this; the best they could do would be to apply to the Pope, and ask for his dispensation. Should this be refused them, they might give him notice of it; and should they then be inclined, with their religious views, to join the Protestant church, he would support them in their design." A petition was accordingly sent to Rome, and the Pope's answer was anxiously expected.—*London pa.*

Brazil.—Intelligence has been received at New York, from Brazil. We give the following paragraph from the speech of the European, *Don Pedro*, to the Brazillian Congress.

"The friendly relations of the Empire with those nations who have representatives here are in a settled state, and the departure of the minister of the United States, so unexpectedly and causelessly, ought not to disturb us, as I rely on the prudence of the President of the United States, and the good sense, justice, and impartiality of the North Americans!!"

Colombia. We have before us a file of Gazeta de Colombia, published at Bogota, down to the 15th of April, inclusive. The number of that date contains a decree of the executive power, dated the 10th of April, summoning the Congress of the Republic, and inviting that body to hold its session at Tunja, where one of its members was detained by sickness. The decree cites many very urgent motives for the measure, such as—the agitations of the republic—the violence of parties—the general distrust and alarm; the re-action in Peru; the derangement of the finances, &c.—*Nat. Gaz.*

Carthagena was the only place of note in Colombia where Bolivar was at all popular. The country was in a most deranged state, and many of the Departments, particularly that of Carthagena, paid no regard to the orders of the General Government. It was impossible to say how matters would terminate, but it was feared that he had done more mischief than he could repair.

The Colombian Congress had assembled at Tunja, but had as yet done nothing. The Vice President, Santander, had tendered his resignation.

Mexico. *Congress at Tacubaya.*—A correspondent of the Albany Argus, in a letter dated at Mexico, April 20, states that the Congress of Tacubaya had not assembled, and remarks that "every day adds new confirmation to the suspicion that this government is determined, if it can without a palpable violation of good faith and hospitality, to prevent its re-union." This opposition to the meeting of the Congress is attributed, either to trans-Atlantic influence, or to jealousy of Bolivar, whose power it was supposed might be strengthened by the acts of the Congress. Information had been received of the appointment of commissioners by Chili, and their arrival was daily expected.—*D. Adv.*

From Peru. An arrival at Baltimore from Valparaiso, has brought Peruvian advices to the 21st February, affording documents which show the almost entire extinction of the monarchical code imposed upon that fine country, by *Bolivar*. Every thing was then quiet, the revolution becoming popular; and was extending to Truxillo and Aquocucho. In the former place, Bolivar's Prefect, Pardo Pelo, had been arrested, and sent off. The new Congress was to convene on the 10th May, to adopt a new Constitution, when it was expected General La Mar would be elected President, and replace Santa Cruz. It was anticipated that the Colombian troops in Bolivia, would pursue the same steps as their comrades in Peru. As indication of it, a squadron of 160 grenadiers, under Gen. Lopez de Matute, had quitted the capital of Bolivia, and by a forced march reached Salta, one of the states of the Republic of Buenos Ayres, the commander proclaiming, that *they were impelled by no other motive than their determination to avoid the pernicious effect of a Presidency for life, established in Bolivia.*" They were pursued by the division of O'Conner, by order of Sucre; but no other account of its execution was given, save that it was destroyed, O'Conner's aid killed, and he himself *missing*. The Minister of Peru to the Congress of Tacubaya was to sail shortly for Mexico. The Ministers from Chili had not set out.

Extract of a letter from Carthagena, dated May 19th, 1827.

Santander has not sent in his resignation as Vice President.

It is the general opinion, that Bolivar's resignation of the Presidency, will not be accepted. We learn that it is the intention of Mr. Canning not to renew the British Embassy should any other than Bolivar be at the head of affairs.

Bolivar. The strictures of the journals of this country on the conduct and designs of Bolivar, have been noticed in the Gaceta de Colombia, published at Bogota, and it is acknowledged that certain documents issued under his name afford color to them; but the editor adds—"We have the best founded hopes that all suspicions will vanish before the new proofs of patriotism, disinterestedness and loyalty which will be given to Columbia by her present President, always her *Liberator*. The meeting of the congress of 1827 will furnish General Bolivar with a precious opportunity to maintain pure and immaculate his own glory and that of his country."

Philadelphia, June 22.

The Almshouse. From a census of the Almshouse, taken by one of the officers, it appears that there were in that institution on the 16th of June, 865 persons, viz. 424 males and 441 females, of whom, about 200 of each sex are "*old Customers.*" Total number of white males 367, black 57—white females 372, black 69.

Birth places of the paupers. Philadelphia 249, other parts of Pennsylvania 61, New Jersey 46, Delaware 26, Maryland 26, Virginia 5, New York 10, Connecticut 2, Rhode Island 1, Massachusetts 1, England 37, Ireland 219, Scotland 14, Wales 4, West Indies 4, Canada 2, France 9, Spain 1, Germany 51, Denmark 3, Poland 2, Switzerland 1, Prussia 1, Portugal 1, Africa 6, China 1, at Sea 6, uncertain 75.

From the foregoing it appears, that, of those whose birth places can be ascertained, 427 are natives, and 362 foreigners, and that of the latter, 280 are natives of the British dominions. The Germans are principally very old people.

The whole number of natives of France is but 9. Considering the multitude of natives of that country, who took refuge in this city from the horrors of the revolutions in Europe and in Hayti, we look upon this as a new evidence of the capability of Frenchmen to bear up under reverses of fortune.

It will be observed that only four of the paupers are natives of the New England States.—Three of these are females. As there are said to be from one to two thousand New-Englandmen in Philadelphia, this fact is very complimentary to their character; but in justice to our own population, who might otherwise suffer unjustly by the contrast, we must express our belief that if a distinct account of the children of foreigners had been taken in the census, the disproportion of Philadelphians and New-Englanders in our own Almshouse would not appear so great. *Gaz.*

A very remarkable description is given from the Liverpool Chronicle, of two shocks of lightning received by the packet-ship New-York, on the 19th of April, when three days from New-York, on her late passage to Liverpool. The first shock was at half past 5 o'clock in the morning, when the passengers were in their births. It was extremely violent, shattered the mast head, penetrated the deck, and passed to the water by two or more branches, one of which passed through the store room and ladies' cabin, shattering many things as it passed. The ship was on fire in several places, but the fire was soon extinguished by the rain, which fell in torrents, mixed with hail. The ship had a chain conductor on board, but as it was not a season for expecting thunder-storms, it was not up. After this storm, however, Capt. Bennet ordered it to be raised to the main royal mast head, and brought down to the water. At 2 o'clock in the afternoon another storm came on, and the ship again received a violent shock, which it was thought, but for the conductor, would have sent her to the bottom. The conductor itself, which consisted of links of iron a quarter of an inch thick, was rent to atoms, and fragments of it were scattered on deck. The ship was filled with smoke and a sulphureous smell: some of the men were struck, but none were severely injured.

The Brigantine Crawford, Captain Henry Brightman, belonging to Troy, (Mass.) sailed from Matanzas on the 28th ult. with a cargo for New-York, and 8 passengers, (four of whom, a Frenchman and three Spanish sailors,) on the 1st of June, about midnight, rose upon the captain, crew and remaining passengers, and slaughtered all except 3, viz. the mate, Mr. Edward Dobson, of Somerset, (Mass.) the cook, and a French gentlemen, passenger; they also stabbed the mate, (but he having run aloft where he remained during the night, they spared his life in consideration of the assistance he might render them as a navigator.

It was the purpose of the Pirates to proceed to Harrisburg, and enter the vessel there as Spanish, and her papers were destroyed and new ones made for that purpose. They however came upon our coast, and anchored near the capes of Virginia, to obtain provisions. The mate was ordered by the pirate captain (Tardy) to lower the boat for him to go on shore, which he accordingly did, but instead of bringing her alongside, he rowed for the shore. The alarm being given, the vessel was taken posession of by the Custom-House officer. It was found that Tardy, finding himself betrayed, had cut his throat, and that the three others had escaped to the shore. They have since been taken, and are in prison awaiting their trial.

Of the victims to the blood-thirsty monsters, who wrought this terrible catastrophe, the following particulars are obtained from Mr. Dobson, the mate of the Crawford;—Capt. Henry Brightman, of Troy, Mass. stabbed and thrown overboard: Asa Bicknell, seaman, of Connecticut, shot and thrown overboard; Joseph Doliver, seaman, of Salem, Mass. throat cut and thrown overboard; Oliver Potter, seaman, of Westport, Mass. stabbed desperately, but escaping from their clutches, had run up the mast-head, where he remained until exhausted by the loss of blood, he fell to the deck and expired; Nathan — ——, seaman, jumped overboard, and was sometime afterwards heard calling for a plank or barrel to be thrown to him, but the demons regarded him not; Mr. Norman Robinson, of Connecticut, passenger, and part owner of the cago, jumped out of the cabin-windows and was drowned; an Irishman, a carpenter by trade, from Providence, R. I. who had been following his business for some time at Matanzas, was killed and thrown overboard.

It is assertained that the names of the pirates now in prison at Norfolk are Felix Barbeito, Joseph Morando and Joseph Cassory. One is between 30 and 40, another about 25, and the third about 20 years of age.

Tardy, the Pirate. The Philadelphia Gaz. gives a long and disgusting, yet an interesting account of the life of this infamous villian and most accomplished murderer, the great length of which forbids our giving it publicity.—From the account it appears that Tardy has long depredated upon the lives and property of our citizens—that in the year 1807 he poisoned the passengers and crew of the packet schooner ——, Capt. Latham, and then he had the hardihood to fasten the guilt on the cook, an innocent and worthy black, who, on his testimony, was convicted and executed at Charleston.

After this period, he poisoned the passengers and crew of the schooner Regulator, of Boston, and after having done the deed, attended them in the capacity of surgeon, and administered to them medicines which restored all but a German passenger, who died, and whose valuable effects Tardy claimed, on the pretence that the gentleman had given them to him, in consideration of his having attended him whilst sick. The many acts of atrocity of which this villain was guilty, are two horrible for recital, and at the mere perusal of which the soul sickens.

Blackstone Canal. The Rhode Island Blackstone Canal Company held a meeting in Providence on the 25th inst. and signified their acceptance of the acts of the Massachusetts and Rhode Island Legislatures, uniting as far as can be, the two companies, in Rhode Island and in Massachusetts. A similar proceeding will be necessary on the part of the Corporation in Massachusetts, for which purpose, the Yeoman intimates a meeting will be immediately called.

American.

Athenæum Gallery.—The number of Ladies and Gentlemen who have visited this interesting and rich collection of Paintings have exceeded nine thousand, independent of those who have visited it more than once. 4650 season tickets have been disposed of. It will be closed next Monday week.

We understand the Directors of Bath Bank have come to a determination not to redeem their bills at Boston—and we have the best authority for assuring the public that they will be regularly redeemed at said Bank, with specie, whenever required, even to the last dollar of their circulation. *Portland pa.*

Harvard University.—There have been recently two vacancies in the *Board of Overseers*, occasioned by the death of the Hon. William Phillips, and the resignation of John Lowell, LL. D. which were filled up at late meetings of the Board, by the choice of the Hon. Edward Everett, and the Hon. John Davis. As there have been some mistakes on this subject, we mention, that there has not been any recent vacancy in the *Corporation* of the University.

Despatch.—The Portland Argus of Tuesday states, that the court of Common Pleas adjourned on Saturday, after an unusually short session, having disposed of about *seven hundred* civil actions, and a considerable number of criminal cases. Chief Justice Whitman presided, and made such dispatch of business, that the parties, jurors and witnesses, were, after a detention of four days only in court, permitted to return to their respective homes.

The bones of an animal, calculated, when alive, to have measured twenty-five feet around the body, and one hundred and thirty feet in length, were exhibiting in New-Orleans on the first of April. These bones were discovered, some time since, in one of the prairies near the mouth of the Mississippi.

William Parsons, Esq. has been chosen President of the Massachusetts Bank, in the place of the Hon. William Phillips, deceased.

Counterfeit notes of the Commercial Bank at Bristol, R. I. of the denomination of three dollars, are in circulation, signed Jno. Wardwell, Cashier, William D'Wolf, President.

☞ The office of the *Christian Register* is removed to No. 166, Washington-Street, to the Chambers over Mr. Callender's Grocery, (No. 40, Old Marlborough-Street) a little above the Old South Church.

Taunton River. It is stated in the Columbian Reporter, that the navigation of the Taunton river, might, probably, at the expense of only about 6 or 8 thousand dollars, be so improved as to admit vessels of considerable burthen, steamboats, &c. to approach within one mile of the village. We hope so important an improvement will not be long neglected.

New Hampshire State Prison.—It appears, by the statement of the Warden of the State Prison, of New Hampshire, that the income of the institution, after paying all the expenses, was $3,241 82, besides an increased value of the property belonging to the institution, of $191,60.

Bunker Hill Monument Association.—At the anniversary meeting of the Bunker Hill Monument Association, holden in Boston, on the 18th inst. the following gentlemen were elected, by ballot, to fill the following offices respectively, for the ensuing year.

Thomas H. Perkins, President.*
William Prescott, First Vice President.
Joseph Story, Second do.
Edward Everett, Secretary.
Nath'l P. Russell, Treasurer.

DIRECTORS.

Nathan Appleton, Loammi Baldwin, George Blake, George W. Brimmer, Peter C. Brooks, Isaac P. Davis, H. A. S. Dearborn, Franklin Dexter, Benjamin Gorham, Samuel D. Harris, Seth Knowles, Amos Lawrence, Theodore Lyman, jr. Francis J. Oliver, Joseph Peabody of Salem, Daniel Putnam, of Brookline, Conn. Jesse Putnam, David Sears, Nathaniel Silsbee, of Salem, William Sullivan, Samuel Swett, Jonathan Phillips, William Tudor, John C. Warren, John Welles.

*The late President, Hon. D. Webster, declined being a candidate for re-election.

Gen. Jackson.—Some of the papers, devoted to the cause of Gen. Jackson, contain a very singular document, intended to vindicate him and his lady, against the charges founded on the circumstances in which their matrimonial connexion had its origin. As we have understood those charges, they are confirmed, in their full extent, by the testimony here produced to disprove them. This testimony consists of a report of the Jackson committee of Nashville, drawn up after a full investigation of the charges, signed by nineteen persons, and accompanied by thirteen certificates, procured by them to substantiate the facts represented in their report. *B. D. Adv.*

The Dover, N. H. Gazette of the 26th inst. has the following paragraph.

We understand that the Rev. John N. Maffitt, who has been stationed in this place for two years past, and has certainly labored, during that period, with surprising success in the ministry, has been, by the decision of the Conference, removed to Boston, and the Rev. Mr. Hoit, who, for some years past, has officiated as presiding Elder in this section, has been stationed here. Mr. Maffitt and family will leave town for Boston on Thursday morning next.

We learn that the invitation given to the Rev. Thomas W. Coit to become Rector of St. Peter's Church in this town, has been accepted.

Salem Gazette.

Erratum. In the Register of last week, in the article signed "Layman junior," for "*use*" of Unitarianism in the fourth line of the fourth paragraph, read "*rise* of Unitarianism."

MARRIAGES.

In this city, by Rev. Dr. Lowell, Mr. Jonathan Buttrick, of Concord, to Miss Caroline Matilda James, of this city.—On Tuesday evening last, Mr. Minor S. Lincoln to Miss Almira Shepherd.

In Salem, by Rev. Mr. Upham, Mr. Timothy H. Dakin to Miss Sophia Bryant.

By Rev. Mr. Brazer, Mr. Joel Powers to Miss Eliza P. Francis.

In Nantucket, David Allen, Esq. to Mrs. Hepsibeth Starbuck—Mr. George Hodges to Miss Maria Loring.

In Newport, Rev. Edward Gilpin, of Aylesford, Nova Scotia, to Miss Gertrude A. Brinley, daughter of Mr. Edward Brinley, of Newport.

In Brooklyn, Con. by Rev. Samuel Joseph May, Rev. Charles Brooks, of Hingham, to Miss Cecilia Williams, daughter of the late Roger Williams, Esq. of B.

In Philadelphia, Jonathan Fowle, jr. Esq. Counsellor at Law, formerly of Boston, to Miss Ann Bensell, niece of Dr. George Bensell, of Germantown.

DEATHS.

In this city, Mrs. Sally B. Thayer, wife of Dr. A. Thayer, aged 22, and daughter of the late Mr. Daniel G. Ingersoll.—Mrs. Elizabeth W. Bancroft, widow of the late Mr. William M. Bancroft, and only daughter of Mr. William Clouston, ageb 39.

In Medford, on the 27th inst. Deacon Richard Hall, aged 90.

In E. Bridgewater,, Mr. Jacob Mitchell, aged 88.

At Pepperell, Samuel Parker, Esq. aged 62.

In Westport, Mr. Edw. Borden, aged 87—In Haverhill, Mr. Moses Hale, 81.

In Exeter, N. H. Mrs. Elizabeth, wife of the Hon. Jeremiah Smith.—In Chichester, Capt. Amos Langley, 31.

In Littleton, May 15, Mrs. Mary, wife of the late deacon John Hartwell, aged 76. Society has lost an ornament which length of years had not bedimmed—the poor and afflicted an actively benevolent and sympathizing friend—the church, a firm, devoted and valuable member—and a bereaved family a tender, affectionate and beloved mother.

"Death is the crown of life.
Death wounds to cure; we fall, we rise, we reign,
Spring from our fetters, fasten in the skies,
Where blooming Eden withers in our sight."

[*Communicated*]

In Hartford, Mr. Benjamin Withenbury, aged 59, and his wife. They died within 15 minutes of each other.

In New-York, Hon. Thomas Worthington, formerly Governor of Ohio, and a Senator of the United States.

In Whitesboro' in the 44th year of his age, John Hunt, Esq. Judge of the Supreme Court of the Territory of Michigan. He was originally a resident of Stockbridge, Mass. and practised for several years at the Berkshire bar with reputation and success.

In Saxony, Frederick Augustus IV. King of Saxony, born Dec. 23, 1750, without male issue.

LIBERAL PREACHER.

The first number of the Liberal Preacher, for July, will be ready for delivery on Monday next.

Contents. Sermon 1.—On Religious Anxiety—by Rev. *Orville Dewey*, of New-Bedford.—Sermon 2.—The Office of Reason in the Concerns of Religion—by Rev. Dr. *Bancroft*, of Worcester.

BOWLES & DEARBORN,
June 30. 72, Washington-street.

PALEY'S SERMONS.

First American Edition.

TWO octavo volumes of Sermons by Archdeacon Paley, which are not printed in the collection of his works, have lately been published in England, by the Rev. Edmund Paley, Vicar of Easingwold. They have never been reprinted in this country, and, as they fully sustain the author's high reputation as a writer, it is proposed to connect them with those already known among us, and publish the whole in two octavo volumes of about 400 pages each. This will include all his sermons hitherto published, in two volumes of the same size with those which contain the new sermons alone. Connecting the old with the new Sermons, will make a complete work, and add only sixty cents to the cost of the whole.

It will be printed in the same style with the North American Review, on paper as good, with a new type of the same fount, and sold, after publishment, at *four dollars* per set. The price of the English copy, containing the new sermons only, is *five dollars*.

The work is already in the press and will be published in August next.

Subscriptions at $3 per set, received in Boston, at the Register office, by Hilliard, Gray, & Co. R. P. & C. Williams, Richardson & Lord, Bowles & Dearborn, and Crocker & Brewster. A liberal discount will be made to those who take a number of copies. June 30.

ATHENEUM.

JUST published by John Cotton, (*Corner of Washington and Franklin-streets*, the *ATHENEUM*; or Spirit of the ENGLISH MAGAZINES. For July 1, 1827.

CONTENTS.

Woman's Love. The Bridal of St. Omer. The Smugglers. Kindred Hearts. The Old Warrior's grave. May Day. The Grumbling Traveller. London Fashions for May, 1827. Breathings of Spring. A Lion Hunt. The Borderer's Leap. Process of Burnish Gilding. Preparations for a new voyage of Discovery. Economical mode of Cutting Cauliflowers. Alraschid. Method of Cutting Glass. Extraordinary Murder. Mr. Gurney's New Steam Carriage. Waverley. Bleaching Straw. Duke de la Rochefoucault. Iron Bridge at Paris. Marking Ink. Compression of Water. The Falcon Messenger. Wafers of Islinglass. Dress of Women in Holland. Method of obtaining flowers of different colors, on the same stalk. Preparation of Quills.

June 30.

JAMES LORING,

132 *Washington Street*,

HAS for sale, *THE YOUNG MORALIST*, consisting of Allegorical and Entertaining Tales, designed to implant the principles of virtue and morality in the minds of young people. With colored engravings. From the fifth London edition.

Also—Easy Lessons, or Leading Strings to Knowledge. With colored engravings. Helen of the Glen. Little Henri, or the Lost Child.

Also—The Orphans of Normandy, or Florentin and Lucie. By Mrs. Sherwood.

J. L. Has in the press, Familiar Letters between a Mother and Daughter, at School, by Mrs. and Miss Taylor.

June 30.

CHRISTIAN FREEMAN.

HUNT & STIMPSON, Booksellers, No. 8, Court Street, have become agents for the Old Hampshire Post and Christian Freeman, printed in Northampton.

As a part of this paper is devoted to the inculcation of liberal views of Christianity, the editors and proprietors hope to obtain a share of the patronage of those in the metropolis favorable to these views.

June 30.

CHRISTIAN REFORMER.

ANY persons having a set of the past numbers of the Christian Reformer to dispose of, may find a purchaser, by applying at this office.

June 30.

MACKNIGHT, VOL. I.

LEFT at the office of the Christian Register, the first volume of Macknight on the Epistles; half bound in calf. The owner will please to call and receive it.

June 30.

LOST, OR LOANED,

THE first vol. of Sparks' Theological Tracts, full bound in plain calf, with rolled edges, is missing from the office of the Christian Register. Whoever finds it among their books will confer a favor by returning it.

FAMILY PRAYERS.

FOR Sale at 81, Washington Street, "Prayers for the use of Families, with forms for Particular Occasions, and for individuals." Price 37 cents in boards, and 50 cents half bound in morocco.

Also another similar work, entitled "Daily Devotions for a family, with occasional Prayers," by Rev. E. Q. Sewall.

FOR Sale at this office, also by Messrs Hilliard, Gray, and Co. and by Messrs Richardson and Lord. "Brooks' Prayers," Price 37 1-2 cents.

AT the Christian Register Office may be obobtained, at reduced prices, the follwing Books.

Campbell's Four Gospels,
Do. Systematic Theology,
Spark's Inquiry,
Cappe's Sermons,
Buckminster's Sermon,
Yates' Vindication of Unitarianism,
Mrs Cappe's Memoirs. may 12

HYMNS FOR CHILDREN.

JUST published, and for sale at this office, "Hymns for Children."

☞ A notice of this little work will be found among the communications in the Register of this week.

DIVISIONS IN THE CHURCH IN TROY.

JUST published, A Brief Acconnt of the Origin and Progress of the Divisions in the Presbyterian Church in the city of Troy, N. Y. Containing, also, strictures on the new doctrines preached by the Rev. C. G. Finney and N. S. S. Beman, with a summary relation of the trial of the latter before the Presbytery. For sale by Richardson & Lord.

may26

MR. LAMSON'S DISCOURSE.

A CHEAP edition of Mr Lamson's Discourse at the ordination of Rev C. C. Sewall, at Danvers, is just published, and is for sale at this office. may 19

POETRY.

"Her lot is on you—silent tears to weep
And patient smiles to wear through suffering's hour—
——————— therefore pray."
MRS. HEMANS.

She knelt amid the flowers, that fair young child,
Herself the fairest flower, when now the sun
Sunk to his golden rest, and Persia bow'd
Through all her countless groves and citron bowers
At Allah's and the prophet's holy shrine.
Yet not alone she knelt—another eye,
Even 'mid its prayers, was watching over her.
It was a mother's—and she gaz'd upon
That innocent child, as her fair head was bent,
Like a young lilly's, on the fragrant sod,
'Till the dim future rose before her mind,
And thus her full heart spoke:

Aye! pray—for holy is the prayer from childhood's lip that flows,
When it turns to Him, as turn the flowers to the sun at evening close.
Pure let thy young heart rise as dew upon the mountain sod:
Thus shalt thou find the children's stay is on their father's God.

Pray—while the bright eye is undimm'd and the spirit's wing is strong;
And friends, and hopes, and joys around thy life's fair pathway throng;
Yet must thou walk, my spotless one, through this rough world alone—
A pure, a fearless spirit, thou may'st proudly claim thy own.

I gaze upon thy laughing eye and on thy sunny brow,
And dare not dream on years to come, when all is joyous now.
I hear thy merry shout, when sports thy careless heart rejoice,
And smile though distant with the laugh that echoes from thy voice.

And still amid each childish grief here is thy place of rest—
Still true and sheltering is the home upon a mother's breast.
Yet there's a parting hour, my girl—and when a mother's eye
No more is on thee, trust in Him, the Holy and the High.

Pray—for the coming years will bow thy spirit to the dust;
And thou wilt need the changeless stay of an eternal trust.
Seek Him, my child, who will not lead thy young warm heart astray;
And through no paths of flowers perchance, will guide thee homeward—pray.

Well may'st thou turn in trust to Him, my own, my undefil'd,
Ere the world have breath'd one sullying stain on thy fair brow, my child.
Full soon the blight will come—and thou wilt prove the treacherous guile;
And bow thee to the bitter wrong, and proudly smile the while.

Yet falter not, my girl—one path alone remains for thee,
A high and holy—'tis the path of pure integrity.
On—for thy course is onward—and if evil years *must* come,
Rejoice—for He who sent thee here, will call thee earlier home.

Joy! for thy task is ended—joy!—the laborer's work is done—
A little earlier shalt thou rest, my own, my spotless one.
Joy! for the battle storm is past, and the warrior's fight is o'er,
And the trumpet's blast shall thrill his soul with its stern delight no more.

Joy!—for the dark days shall pass by to which thy soul should bow,
Nor leave a chill within thy heart, a blight upon thy brow.
Joy!—for thy spirit shall not know what wasting pangs annoy,
And thou shalt 'scape the evil years and untried sorrows—joy! T.

MISCELLANY.

AMERICAN COLONIZATION SOCIETY.

As friends to the best interests of our own country, as well as to the happiness and improvement of the colored population of the south, we readily give currency to whatever information we can obtain respecting the efforts and progress of the Colonization Society. We understand that the following Circular has been sent to the clergy throughout the United States.

CIRCULAR.

Washington, 14th *March*, 1827.

Reverend and Dear Sir:

Urged by the most powerful considerations, the President and Board of Managers of the American Colonization Society respectfully solicit your friendly exertions in aid of the great enterprize in which they are embarked. Obliged to depend, at present, upon the charities of their countrymen, they cannot but hope, that you will be pleased to bring the claims of their cause before your congregation on the Sabbath which shall immediately precede or succeed the Anniversary of our National Independence, and invite contributions for its benefit. As the Society will make application to Congress at its next session, the Managers transmit, herewith, the form of a memorial, which they perceive has been already circulated to some extent by the friends of the Society; to which, should it meet your approbation, they would earnestly request you to obtain the signatures of those who may regard the object of the Society as one of National interest, and that you would transmit it to the Speaker of the House of Representatives.

BUSH. WASHINGTON, *President.*
R. R. GURLEY, *Secretary.*

The following is the form of the proposed petition to Congress.

To the Honorable the Senate and House of Representatives of the United States, in Congress assembled.

The prayer of your Memorialists respectfully represents, that amongst the free People of Colour, residing in different sections of the country, there are many individuals earnestly desirous of removing to some part of the world where they may form a separate and independent community, and that there can be very little doubt, but that, by suitable encouragements to emigration, a similar disposition might be created in the greater part, if not the whole, of that class of Coloured People already free.

Your Memorialists have also reason to believe, that there are many of their fellow-citizens in the South and West, possessed, by inheritance, of large numbers of slaves, to whom they would very readily extend the blessings of freedom, if they could do so without entailing on their country the evils inseparable from a free coloured population, and on their slaves themselves, the dangerous consequences of freedom, unconnected with sufficient inducements and sufficient means for its proper and wholesome enjoyment.

With a view, therefore, as well to encourage the emigration of the free People of Colour, as to afford the necessary facilities for the general removal of slavery from amongst those desirous of ridding themselves of its evils, your Memorialists beg leave respectfully to suggest to your honourable body the propriety of providing, on the coast of Africa, a suitable asylum for the reception of such free People of Colour as may think proper to emigrate, and of such slaves as the humanity of individuals may induce them to liberate, and the laws of the different States may permit to emigrate.

And in connexion with this measure, your Memorialists would further suggest the importance of setting apart, from the annual revenue of the Government, a suitable fund for furnishing the means of transportation to such free People of Colour as may be desirous of emigrating to the coast of Africa.

In bringing this subject to the consideration of your honourable body, your Memorialists deem it unnecessary to enter into the various and delicate considerations, rendering the removal of both descriptions of population in question, desirable. The evils inseparable from them, are too obvious to require elucidation. They are too great to be reached by any means within the power either of individuals or of the States. And their extension, in a greater or less degree, to every section of the country, designates them as objects, peculiarly worthy of national consideration.

To you, then, as guardians of the National weal, the subject is most respectfully submitted, in the earnest hope, that, as there is none other, involving such deep and extensive interests, it may command your early and untiring consideration; and that the result of your labours may be, to lay the foundation for the gradual and voluntary removal of the greatest evil, both moral and political, with which the wisdom of Providence has seen proper to afflict our country.

MR. CANNING.

A brief Sketch of his Life.

Mr. Canning's origin is plebeian, and he owes his elevation to his talents and his services. Deprived in childhood of every resource, he was brought up by the care of the Garvagh family, of which he was a distant relative; he was sent by them to the school at Eton, and afterwards to the University at Oxford, where he distinguished himself by the most brilliant successes.—From Oxford he went to London, to prepare himself for the bar; but, being an intimate friend of Mr. Sheridan, he entered, under the protection of that celebrated man, upon the career of politics, and was nominated, through his influence, member of the House of Commons, for Newtown, in the Isle of Wight. In 1790, Pitt, struck with the talents of the young orator, wished to attach him to his administration, and procured his nomination as under Secretary of State. His first ministerial speech was in favor of a subsidy to the king of Sardinia. The vehemence of his eloquence sometimes led him astray; and his invectives against Bonaparte, then first consul, were highly disapproved of by all the members of Parliament, except Mr. Pitt and his adherents. At this epoch he began to declare himself against the slave trade. About this period his protector quitted the ministry; Mr. Canning followed him. Having been returned, in 1803, member of the House of Commons for a town in Ireland, he exerted himself warmly against the treaty of Amiens, and proved himself an obstinate adversary of the administration of Mr. Addington.

Pitt returned to the ministry, and Mr. Canning was nominated Treasurer of Marine; but on the death of this minister, he gave in his resignation, and entered into the ranks of the opposition. On the retirement of Lord Granville, he joined with Mr. Percival, and was appointed minister of foreign affairs; but his quarrel with Lord Castlereagh, upon the subject of the expedition of Walcheren, led to a duel between the two statesmen. Mr. Canning was wounded, and he retired from public affairs.

In 1815, the period of the general election, Mr. Canning was elected representative of the city of Liverpool. He has not ceased to advocate ardently the cause of the emancipation of the Catholics, and neither his close connexion with Lord Liverpool, nor the solicitations of the Duke of York, nor the opposition which he has encountered in the cabinet, have for an instant swayed his principles upon this great question. In 1816, he was sent Ambassador to Lisbon, where he resided till 1817, and a little while after he was nominated president of the bureau of control for India affairs, an office which he retained but a short time.

The subsequent acts of the political life of Mr. Canning are too recent and too generally known to make it necessary to recount them. Our readers have not forgotten his conduct during the trial of the Queen, and the warmth with which he embraced the cause of that princess, a course attributable to delicate and honorable motives, and which brought upon him the displeasure of the king. It is well known that the force of circumstances brought him into power, in spite of the personal repugnance of the monarch: all know, in fine, the part which he has acted and still acts in the affairs of England and of the world.

But it is not only by his political acts that he has distinguished himself. "Mr. Canning," says Lord Byron, "is a genius, almost an universal one. He is an orator, a wit, a poet, and a statesman."

The style of his parliamentary eloquence is much admired; but critics of a severe taste reproach him with an elegance a little too stately, and an immoderote use of ornament borrowed from the classics.—*Eng. pa.*

PRUSSIA.

THE CATHOLICS. Germany supplies a striking refutation of what has been so often advanced of late, that the character of the Catholic religion never changes. Silesia, the richest and most industrious province in the Prussian dominions, contains about two millions of inhabitants, of whom about one half are Catholics. The proportion of Catholics was somewhat greater when Frederick wrested that fine province from Austria. It may naturally be supposed that the Priests were by no means pleased with the change which placed over them a Protestant Sovereign; and those who have acquired their notions of policy in the English school, will naturally suppose that he succeeded in retaining possession of Silesia by a system of rigor towards the Catholics, and by securing the devoted attachment of the Protestants by vesting them with an ascendancy over the Catholics. This, however, was not the policy of Frederick. He made no distinction between Protestants and Catholics. By providing for the instruction of the people, by freeing them from numerous abuses, by improving the administration of justice, by restraining an insolent aristocracy within due bounds, he soon gained the affections of the Silesians, who have long been among the most devoted of all the Prussians to their Government, and during the war of liberation, particularly distinguished themselves by their enthusiasm and their bravery. This system of kindness and impartiality has been completely successful in extinguishing all jealousy between Catholics and Protestants. They live on the best terms with each other. The Catholics have made no scruple of accepting Bibles from the Protestants, and reading them. The Prince Bishop of Breslaw, having lately interfered to prevent the reading of these Bibles, was disobeyed. The Catholic clergy of Silesia, so far from sharing the views of their Bishop, have united in demanding a reformation of the whole Ritual, more especially of the Missal, by substituting German for Latin, &c., so as suit it to the wants of the present age; and threats are held out, that if their demands are refused, they will all go over to the Protestants.

NAPLES. With all their vices and moral degradation, there is not probably so superstitious a nation in Christendom as the Napolitans. Half of their time is occupied marching about the streets, from church to church, in ragged and masked processions, bawling the *ora pro nobis*. We were at several of the great religious festivals. On these occasions, temporary altars were erected at short intervals along the Toledo and other principal streets, at which the priests officiated in turn, the assembled city kneeling upon the pavements. The windows and balconies of every house were hung with awnings and crimson banners, and galleries of ladies above, in full dresses and with angel faces, scattered showers of roses, for monks to trample upon, in their migrations from one altar to another. Females are not exempts in these musters. They do not indeed bear arms like the other sex, each of whom carries a lighted candle, chaunting all the while. A line of servants on each side hold the hats of the priests, flanked by another line of boys catching the grease of the candles. The royal family joins in the mummery. A band of Austrian soldiers always precedes and closes these religious processions to keep them in order. Some one of the pious throng picked my pockets, while I was gazing to see the queen pass—the only accident of the kind which has befallen me in all sorts of crowds, and which amounted merely to the loss of a handkerchief.

In the Chiaia, one of the largest and handsomest churches in Naples, the cicerone shows a spiral, fluted pillar, which he declares belonged to the Temple of Solomon, at Jerusalem. It is evidently Gothic in its origin. There are more ruins of this description in Italy, than would make a mountain twice the size of Moriah. The church of the Jesuits, near the Chiaia, has been rent asunder by an earthquake, in one of the eruptions of Vesuvius. A wide fissure is still visible in the frescoed ceiling. In our rounds among the priesthood, a stripling was found in a black coat and cocked hat, who could not read his own language. He was, however, a placeman, and did not officiate at the altar.—*Carter's Letters.*

ATHENEUM.

JUST published by JOHN COTTON, (*Corner of Washington and Franklin-streets*, the *ATHENEUM*; or Spirit of the ENGLISH MAGAZINES. For May 1, 1827.

CONTENTS.

The Parting Ship. Alice Ford: a Tale of 1558. On Evil-Speaking. Recollections of Turkey. Which Things are a Shadow. The Story of Abdulla, of Khorassan. War: its Uses. My Robin Redbreast. Death's Doings. On the Picture of Death and the Warrior, by Mrs. Hemans. Lines by L. E. L. Lines by D. L. Richardson. The Volunteer, by the author of "Whims and Oddities." Buckingham's Travels in Mesopotamia. Maconics.

BEAUTIES OF THE CHILDREN'S FRIEND,

DESIGNED FOR THE YOUNGER CLASSES IN SCHOOLS.

JUST published and for sale by LINCOLN & EDMANDS, Boston, The Beauties of the Children's Friend; being a selection of interesting pieces from that celebrated author, M. Berquin, interspersed with pieces of poetry, from various authors. The whole calculated to inspire a love of truth and virtue, for the use of schools.—Price 37 1-2 cents, $3 50 per doz.

☞These easy and popular readings deeply interest and captivate the minds of the young, as they are adapted to their ideas and sentiments, and as their object is to impress the importance of obedience to parents, brotherly love, and the various other virtues which impart happiness to the domestic circle, and adorn society; their use in schools will be productive of the happiest effects. School Committees are requested to call and examine the work. June 23.

DR. ABBOT'S SERMON.

JUST published by *BOWLES & DEARBORN*, 72 Washington Street—A DISCOURSE delivered before THE ANNUAL CONVENTION of the Congregational Ministers of Massachusetts, in Boston, May 31, 1827. By Abiel Abbot, D. D. Pastor of the First Church in Beverly. "I am fully assured that God does not, and therefore that man ought not, to require any more of any man, than this, to believe the Scripture to be God's word, to endeavor to find the true sense of it, and to live according to it."—*Chillingworth.* "All who know any thing of real religion are agreed that the substance of the matter is contained in repentance towards God and faith toward our Lord Jesus Christ.—*Richard Cecil.*
June 23.

MRS BARBAULD'S WORKS.

THE Cambridge edition of Mrs Barbauld's Works, in three volumes complete, may be had at 81 Washington-street. In boards with cloth backs 87 1-2 per vol. Elegantly bound in calf, and marbled, at $1 25 per vol. Those who wish to exchange their sets in boards for those bound in calf, as above, can do it at $1 50 for the binding of the three vols.

The "*Essay on the origin and progress of Romance Writing*," may also be obtained as above.

This essay is so printed, as to form a continuation of the third volume of the Cambridge edition of that lady's works, and will be found by those possessing this set, a most valuable addition thereto. With her wit, imagination, eloquence, and fine sense, readers have become familiar, in the writings already before the public; but her various and extensive acquaintance with polite literature is evinced in the present essay more than in any production of her pen. To such as may feel surprise that this piece did not appear at the same time with Mrs B's other works, it will doubtless be a sufficient apology to say, that it was not possible to procure it earlier, or easy indeed to procure it at all. So rare is the work to which this essay is prefixed, (British Novelists, Lon. 1810, 50 vols. 12mo.) that it became necessary to transcribe it entire, and it is now printed from a manuscript copy.

New title pages of each volume are printed, and stitched up with the essay, which will be furnished to the subscribers to Mrs. Barbauld's Works at 12 1-2 cents. March 17.

NEW BOOKS.

JUST published, and for sale by BOWLES & DEARBORN, 72, Washington-street,

The American Annual Register, for the years 1825—6, or the Fifteenth year of American Independence.

Hope Leslie, or Early Times in the Massachusetts. By the author of Redwood.

An amended version of the *Book of Job*, with an Introduction and Notes, chiefly explanatory. By George R. Noves.

The History of Dedham, from the beginning of its settlement in September, 1635, to May 1827. By Erastus Worthington.
June 16.

SPRAGUE'S ADDRESS.

THIS DAY published by *BOWLES & DEARBORN*, 72, Washington-street,

An Address delivered before the Massachusetts Society for the Suppression of Intemperance, May 31, 1827.

"He, who the sword of Heaven will bear,
Should be as holy as severe;
More nor less to others paying,
Than by self-offences weighing.
Shame to him, whose cruel striking
Kills for faults of his own liking.
Twice treble shame on *Angelo*,
To weed my vice, and let his grow."

B. & D. have in press, Dr. Abbott's Discourse, delivered before the Annual Convention of Congregational Ministers of Massachusetts. june 9

CLERICAL MANNERS AND HABITS

JUST published and for sale by BOWLES and DEARBORN, 72, Washington-st.

Letters on Clerical Manners and Habits; addressed to a Student in the Theological Seminary in Princeton, N. J. By SAMUEL MILLER, D. D.
june 9

A CHEAP ELEMENTARY GRAMMAR,

FOR SALE, at *half* the *price* of *many other Grammars in use*, at JAMES LORING'S Bookstore.
june 9

SUNDAY SCHOOL HYMNS.

SELECT HYMNS for Sunday Schools, printed on one side of a sheet, and intended to be pasted on stiff paper, and used in the form of cards, may be obtained at this office. may 19

A WIDOW LADY of respectable connexions, wishes a situation in the city as Housekeeper in a small family, or as companion to an elderly Lady—or to assist in sewing—she would not object to a residence in the vicinity of Boston. A line directed to A. B. and left at this Office will be attended to. may 26

LIBERAL PREACHER.

The first number of the LIBERAL PREACHER, for June, will be published near the close of the month. The second, about the 15th of July, and afterwards regularly in the first week of every month. BOWLES AND DEARBORN.
June 16. 72 Washington Street, Boston.

UNITARIAN MISCELLANY.

HILLIARD, GRAY & Co. have complete setts of the Unitarian Miscellany, published at Baltimore, which they will sell for 62 1-2 cents per volumn. Some of the last volumes will be sold separate, if wanted, and complete sets.
June 16.

THE RAINY EVENING,

JUST published at the Christian Register Office, 81 Washington-st. "ADELAIDE, or The RAINY EVENING." This is an original story, of a decidedly moral and religious tendency, and entirely free from every thing like sectarism or cant. It is particularly fitted for girls from eight to twelve years of age. April 11.

WANTED.

ODD numbers of the *Christian Disciple*, New Series, will be received at the office of the Christian Register, in exchange for Religous tracts, and Childrens books.
june 16.

LITERARY GAZETTE.

THIS day published by BOWLES & DEARBORN, Boston, and G. & C. CARVILL, New-York, THE UNITED STATES REVIEW AND LITERARY GAZETTE, No. 9, for June, 1827.

CONTENTS.

REVIEW. Hedge's Edition of Brown's Philosophy of the Human Mind; Palfrey's Discourses on Intemperance; Fowle's English Grammar.

MISCELLANY. The Elopement.

ORIGINAL POETRY. Is this a time to be cloudy and sad; Passage of the Red Sea; Sonnets—to a Western Mound; Spring Breezes.

CRITICAL NOTICES. Sherman's New System of Grammar; Vivian Grey; Hodge's Biblical Repertory; Angell on the Rule of Adverse Enjoyment; Laws of Brown University; Metcalf's Edition of Starkie on Evidence; Del Mar's Spanish Grammar; The Tor Hill.

INTELLIGENCE. Mexican Manuscript; Bell of Notre Dame; Education in Russia; Silk Trade at Taunton, England; The Bat; Animal Bodies preserved from Putrefaction; Calisthenic Exercises; German Universities; Magnetic Equator; Aerial Phenomenon at the top of the Pic du Midi; Power of the Sun's Rays; Lamps without Wicks.

List of New Publications. Literary Advertiser.
June 16.

THIS DAY PUBLISHED

BY N. S. SIMPKINS & Co., Court Street, the *CHRISTIAN VISITANT*; or *RELIGIOUS MISCELLANY*. No. 3—for May and June.

CONTENTS.

Religion; Summer; Solitude; A Sermon on Spiritual Influence, Part 2; Mariners; Sailors and Tracts; Worship at Sea; Letter of Dr. Johnson, on his Wife's Death; Religion Internal; Why are not the Means of Religion more efficient?

Juvenile Department. Biographical Sketch.

Poetry. To an Absent Friend; God in every Thing.

Miscellaneous. Communion with God; Extracts from Cecil; Extracts.

Intelligence. Missions; Convention Sermon; Society for the Suppression of Intemperance; the American Unitarian Association. June 16

BEAN'S ADVICE.

CLERGYMEN, who are in the practice of using BEAN'S ADVICE, as a marriage present, are informed, that if application is made at any time within two weeks, they may obtain the book, at this office, neatly half-bound in morocco, at two dollars a dozen. The remaining part of the edition will, after that time be so disposed of as to preclude their being obtained at that price. June 23. 2tis

ORIGINAL BOOKS FOR CHILDREN.

BOWLES & DEARBORN, 72 Washington-st. continue to publish their series of Original Books for Children. They have lately published *Anna Ross* abridged, by the author of Evening Hours; price, $11 per hund., 140 per doz., 17 cents single.—*Sophia Morton*; price, $11 per hund., 150 per dozen, 17 cents single.—*Emily Parker*, by the author of Evenings in New-England, and Editor of the Juvenile Miscellany; price, $11 per hundred, 150 per dozen, 17 cents single.—*The Pet Lamb*, price $2 25 per hundred, 30 cents per dozen, 3 cents single. June 23.

FOR SALE,

BY LINCOLN & EDMANDS, 59 Washington-street, Boston,

Thomas's Modern Practice of Medicine.
Thomas's Family Physician.
Levizac's French Grammar.
Life and Remains of Dr. E. D. Clarke.
Lismodi's Literature of the South of Europe.
June 23.

LAND IN SOUTH BOSTON.

FOR sale, on favorable terms, several eligible lots of LAND, at South Boston, on Third Street, northerly from the school-house. Inquire at this office.
June 23. 3tis.

THIRD CLASS BOOK.

HILLIARD, GRAY & Co. have just published the *THIRD CLASS BOOK*; comprising Reading Lessons for young scholars.

Preface. The principal end in view during the compilation of this work, has been to present to the younger classes in our common schools, a book not only adapted to their intellectual capacities, but also adapted to their sympathies and feelings. A story may be perfectly intelligible and powerfully interesting to a child; and at the same time the interest it creates and the feelings it excites, are those which should belong only to maturer years. For a reading lesson, a story should possess just interest enough to engage and fix the attention of the reader; any thing short of or beyond this effect, is aside from the purpose.

A negative merit this work also claims, of not being a pronouncing Reader, of not having its emphatic words italicised, of not having any shred or patch of the key sheet on its pages. With all due deference for the opinions of others, and with a due sense of the use of marks and accents in a Dictionary or Spelling Book, where they can be studied and applied; the compiler cannot but think them entirely out of their place in a reading book, as obstacles and hindrances to a clear, smooth, unhesitating enunciation.

Instructers and School Committees are requested to examine this work. may 12

GEORGE WHITE.

THIS day published by N. S. SIMPKINS & Co., Court-street, *GEORGE WHITE*, or *THE GENEROUS BOY*.

This beautiful little story is thought to be admirably calculated to imbue the minds of the young with the true principle of a generous and forgiving disposition.

Likewise for sale children's & youth's books, suitable for Juvenile Libraries. Hymns on sheets. Rewards of Merit, with a short hymn adapted to the capacities of young children, attached to each reward—price from 4 to 25 cents per dozen.—Class papers, &c. for Sunday schools. may 12

MR. DEWEY'S DISCOURSES.

JUST published, at this office, "Two Discourses, designed to illustrate, in some particulars, the original use of the Epistles of the New Testament, compared with their use and application at the present day. By Rev. Orville Dewey, Pastor of the First Congregational Church in New Bedford." For sale also by J. R. Buffum, Salem, and by B. Bates, New-York.
may 19

THE CORONATION OF NAPOLEON.

PAINTED by the celebrated DAVID, is now open to the public, in the spacious Hall over the New Market.

The Picture is 32 feet long by 22 high, and occupied the artist 14 years to paint it.

Admittance 25 cents—a description of the Picture, price twelve and a half cents, to be had at the door.

Hours of exhibition from 8 A. M. till 9 P. M.
April 28, 1827.

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